

A
SERMON

Preach'd in the Parish-Church of
St. ANDREW's Holborn,

June 8. 1704.

Being Thursday in Whitson-Week,

At the first Meeting of the Gentlemen concern'd in Promoting the **CHARITY-SCHOOLS** in and about the Cities of *London and Westminster.*

At which time and place, the several Masters and Mistresses of the said Schools appear'd with the Poor Children under their Care: In Number about *Two Thousand.*

Published at the Request of many Persons concern'd in the said Charity.

By **Richard Willis, D. D. Dean of Lincoln.**

L O N D O N,

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ST. ANDREW'S

High School

St. Andrew's, New York

1900

Report of the

Board of Trustees

for the year

ending June 30, 1900

and of the

financial statement

of the school

for the year

ending June 30, 1900

and of the

financial statement

of the school

for the year

ending June 30, 1900

*From this Words I would take Occasion to
teach of the Duties of Parents and Masters to
their Children and Servants*

Gen. XVIII. Ver. xix.

*For I know him, that he will command his
Children, and his Household after him,
and they shall keep the way of the Lord,
to do Justice and Judgment.*

THESE are the Words of God concern-
ing *Abraham*, and are the Reason God
assigns why He would not hide from
him the Judgment He design'd to bring upon
Sodom and *Gomorrhah*; that *Abraham* was a good
Man, and not only was Religious himself, but
that he would also take care to propagate the
Fear of God to Posterity; that he would instruct
his Children, and those that belonged to him, in
the Ways of the Lord, and would use what Au-
thority he had to make them the Servants of God
as well as himself. And the Lord said, *Shall I
hide from Abraham that thing which I do? for I
know him, that he will command his Children, and his
Household after him, and they shall keep the way of
the Lord, to do Justice and Judgment.*

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From these Words I would take Occasion to speak of the Duties of Parents and Masters of Families with relation to those under their Care, and endeavour to perswade them to imitate this of *Abraham* which God mentions so much to his Honour; that they would make their Families nurseries of Religion, and be careful to instil the Principles of Piety into their Children, and others under their Care and Influence.

I have made choice of this Subject, as proper for the Occasion of our present Meeting together; for tho' our particular Design be only to encourage *Schools for the Education of the Children of the Poor*; yet the great Design of the worthy Persons concerned is, to endeavour to repair the Breaches made by the Wickedness of the present Age, by doing what they can that the next may be bred up better: The best way to do this is, to lay the Matter upon the Consciences of all those who are concerned in the Education of Youth, Parents especially; And indeed if we cannot first make them sensible of their Obligations to take care of their own Children, we shall hardly be able to perswade them to contribute much toward the Education of the Children of the Poor.

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I shall therefore shew, *First*, What are the principal Duties of those that have Families, with relation especially to their Children, in order to breed them up in the Fear of God.

Secondly, I shall endeavour to press this Matter upon their Consciences by Considerations both from their Duty and their Interest, which are both very much concerned in their faithful Discharge of these Duties.

And then shall in the *Third* place speak more particularly to the Occasion about which we are now met together.

I. I am to shew what are the principal Duties of those that are Masters of Families, in order to keep up Religion in them, especially with relation to their Children, to breed them up in the Fear of God.

1. Then in general, it's the Duty of every Master of a Family to keep up the Worship of God in it, and to that end to have his Family frequently together, if it be possible every Morning and Evening, to join in Prayer to God for his Protection and Blessing; to ask such things as they stand in need of either for Soul or Body; and to return Him Thanks for such Mercies as He has bestowed upon them. Every Family is a

little Society and Congregation, and has many common Wants to be supplied, common Blessings to be begged, and common Mercies to thank God for; they are all concerned in the Good or Evil that befalls the Family, and therefore ought all to join together in Prayers and Praises to God. Besides, there is a publick Homage which all Societies owe to God; that his Authority should be own'd among them; that they should declare their Submission to Him, and their Dependance upon Him, and that can hardly be reputed a Society of Christians which does not do this.

We ought to consider also, that it is the Duty of every Master of a Family to see that those who belong to him serve God as well as himself; now this he cannot be so certain of, unless he make them join with him; by this means he will use them to the constant Worship of God, and this is a very likely way to create and keep up a sense of Him in their Hearts, who perhaps, if they were left to themselves, and never called together to join in his Service, would be very apt to forget him, and to live without God in the World. This is certain, that the best of us need be put in Mind of our Duty, and there is great Necessity of the frequent Returns of God's Worship, not only because this is a Homage that we

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owe him, but because without this, our Hearts will be apt to grow loose to Religion, and be possessed with the Thoughts of those things only which we see and converse with here; and it's therefore a dangerous thing to have Children and Servants live in such a Family where they are not frequently put in Mind of God, and bred up to an Awe of him, by a constant use of his Worship, and by a good Example in this respect from the Master of the Family.

2. Another Duty of such Persons is, to instruct their Families in the Principles of Religion, especially their Children, who ought from their very Cradles to be trained up in the Ways of God, and be seasoned with such sound Principles of Piety toward God, of Temperance and Seriousness in the Conduct of themselves, and of Justice and Love toward their Neighbour, as may be of use to them all their Lives; and this should not be done negligently, or only by Fits, but so seriously and constantly instill'd as may make a strong Impression upon them, such as may inable them, with the Assistance of God's Grace, to bear up against all the Temptations they are like to meet with when they are sent abroad in the World at their own Liberty, and are from under their Parents or Masters Care.

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We cannot but be sensible what mighty Temptations young people in our Age meet with at their first setting out in the World; and therefore it is very often as much as Body and Soul and Estate too are worth, to have them well prepared beforehand with a good Knowledge and Sense of their Duty; which tho' it be not always effectual to preserve Men; for we see many that have had the best Educations, afterwards fall off to vicious Courses; yet that is the best way that we can take with them, and what very often has its Effect; but however it be, this is the most comfortable way for the Parent whether it succeed or not; if it do succeed, he has a mighty Pleasure to see the good Effects of his Care; and if it do not succeed, he has still the Satisfaction of having done his Duty, and that God will not require their Souls at his Hands, as he will do at the Hands of all negligent wicked Parents, who let their Children perish for want of due Care.

The Advice therefore I would give to Parents is,

1. To take Care from their Infancy to breed them up under as great a Sense, as possible, of God and Religion; and in order to that, to use them to the serious Discourse and Thoughts of another World:

World: Inculcate therefore much into them, that this World is only a place of Trial, where we ought to live as Candidates for Eternity, and that we must be happy or miserable for ever, according as we behave our selves here. Put them often in Mind of the All-seeing Eye of God, that we live always in his Presence, and that he as much sees us in all we do, or speak, or think, as Men can see what we do most openly; that if we venture upon a Sin because it's secret, and no mortal Eye can see it, yet however God is with us all the while, and looks on, and will one Day lay all open before Men and Angels. Such Thoughts as these frequently inculcated upon tender Minds, not yet corrupted, will be very apt to create a religious Awe, and incline them to Seriousness and Consideration, and make them afraid of breaking God's Commands.

2. Don't content your selves to have disposed their Minds to Religion by such general Considerations as those I mentioned; but endeavour, as they grow up, to give them as thorough an Understanding of the Principles of Religion as possible; and a great deal of this may be done, if well followed, before they are from under the Tuition of Parents; and tho' much of it should be only learn'd by rote then, and not be well understood,

derstood, yet if it be but laid up in the Memory, Time will shew them the Meaning of it easily then, when they would not be at the Pains to learn it; or it may be ever to think of it, were it not put in their Heads before.

I don't mean, that I would have them taught the Niceties of Speculation, or Controversie, which are so much brought into Religion, for that will not do them much Service; but to acquaint them as much as possible with the Christian Life, what are the things we must do to please God, and what it is Christ expects from us in order to our going to Heaven; about the Love of God, and living by Faith, and submitting to the Will of God in whatever befalls us; about the Nature of Prayer, what is necessary to make our Prayers acceptable to God; how to hear the Word of God with Profit, and to partake worthily in the Holy Sacrament; about Meekness and Humility, Love, and Charity, Justice, and Honesty, and the like. Such Principles as these would make them solidly and substantially Good, and insensibly use them to the Thoughts of that, which Men are very apt to forget, that Religion is not so much the believing such a set of Truths, as the living by such Rules as God and Christ have laid down for us; and that all

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Pretence to Religion without this, is only a vain and a fond deceiving of our selves.

If Young People, when they are thus well instructed in their Duty, and what that Holy Life is they vowed and promised in their Baptism, were, after that, at a competent Age, brought in a serious and solemn Manner to the Bishop to be Confirmed, that is, to engage for themselves, that they will stand to, and will keep their Baptismal Vow, it is what, by God's Blessing, might have great Influence upon all the succeeding Parts of their Lives.

Many Parents, it's very like, may not understand enough to instruct their Children in this manner; the Advice therefore I would give, is, that they would consult with their Ministers, or other prudent and good Friends, what Books it's proper for their Children to read and learn in order to it; only be sure let the Holy Scriptures, especially the New-Testament, be one.

3. Endeavour, as soon as possible, to break their Passions; use them to be governed, and to submit patiently their Wills to yours. It's a dangerous thing, in many respects, to use a Child to have its Will; for this will make its Desires craving, and impetuous, and boundless; it will make it peevish and domineering, and uneasy to its
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self and all about it. This is certain, that the longer our Passions and Appetites have their head and govern, the stronger they will grow ; and he that was never used in his Childhood to submit them to the Will of his Parents, will much less be able, when he comes to be a Man, to make them submit to his own Reason, or the Will of God. The great Disadvantage of Men is, that they live so long the Animal Life, before Reason comes to Maturity to be able to govern, in which time the Passions and Appetites are apt so much to get the upper-hand, that it's a hard matter ever after to dispossess them ; this ought therefore, as much as possible, to be redressed by the Care of Parents, or those that have the Government of us, to make our Wills submit to their Reason while we have none of our own ; if this were well done, we might be delivered tame and pliable into our own Hands when we come to Age, and might, without any great Difficulty, keep up that Dominion which was so wisely procured for us. I believe I may venture to say it, that, generally speaking, a great part of the Sins, and most of the Troubles we fall into in the Course of our Lives, come from the want of due Care of breaking our Passions when we were young. And I have often wondered

dred to see Parents lay such a Foundation of Sin and Misery for their Children, that for fear, as they call it, of breaking their Spirits, they have encouraged them in a stubborn obstinate Humour, in Pride, and Revenge, and Self-Will, that they may make their Party good in the World, as they use to express it; which are Humours directly contrary to the Spirit of Christianity, and the way to make Men turbulent, and haughty, and ill natured in the Course of their Lives; and as for making their Party good in the World, I would oppose against them the Saying of our Blessed Saviour, *Blessed are the Meek, for they shall inherit the Earth.* There are such Charms in *Meekness*, that they are apt to raise a Man more Friends, and to give him much more outward Quiet, than a blustering, haughty Humour; but however, *Meekness* will make a Man easie within; he shall enjoy what he has with a great deal of inward Quiet, and that's the thing that must make a Man happy. We cannot but be sensible, that the greatest part of the Troubles and Vexations of our Lives proceed from our not having our own Will, which the more craving and impetuous it is, the more vexatious it will be to have it contradicted; by which means we create our selves many Troubles, for the most part as imperti-

ment as we did when we cried for Play-things in our Childhood.

But I do not mean by all this, to encourage a sheepish Temper in Children, tho' I think that is better than the contrary Extreme; much less would I encourage Tyranny and Severity toward them, if they can be governed any other way, as I am satisfied they generally may be, if those who have the Government of them will but first learn to govern themselves, and be contented to take the Pains which is necessary to govern Children without Severity, and not be for taking the shortest way with them; Tenderness is what is due to their tender Years, especially from Parents, who should love, and be beloved again; they should therefore watch over them, observe their Ways and their Tempers, make them easie where they can, and where they cannot, endeavour to inform them of the Reason of it, and to make them sensible that the thing was not fit for them, but still to keep up their Authority, and let them see that they must be governed. Children have Sense enough to apprehend things sooner than we are apt to imagine, if the matter be but rightly and calmly laid before them; and they love to be so governed, and indeed it's fit that reasonable Creatures should be so governed, and this
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will use them to the way in which they ought afterwards to govern themselves, and is the likeliest Method to have lasting and durable Effects upon them; when their own Reason joins in the matter as well as the Reason of their Parents or Masters.

4. Another Duty we owe to our Children is, to give them a good Example, without which, as we shall have a secret Damp and Shame upon us when we go to correct or instruct them, which very likely will hinder us from doing it effectually; so it will be very apt to spoil all the good Effects of it: An Example constantly before our Eyes, such as that of a Parent, must have a great Power, whether it be good or bad; and Children have quickly Sense enough to discern it; and therefore the same Advice or Correction, which from a good Parent would make them observant and Cautious; if it come from a bad one, generally only increases their inward Obstinacy, and teaches them early to make such Reflections as are not for the Parent's Advantage. It therefore concerns all such, as for their own sakes, and conscience of their own Duty, so also for the sake of their Children, to have a Care of their Lives, and to set a good Example before them.

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5. Another Duty of Parents is, to lay it more to Heart, and to consider more frequently how to procure the Blessing of God for their Children, than how to leave them great Estates. It is without question the Duty of Parents to provide that their Children may live when they are gone, and in some measure answerable to the Station in which they have bred them up; but the great Design of a Parent should be, to make them happy here and hereafter; now it's plain, that both these may well be done with a moderate Fortune, perhaps much better than a great one, which often exposes them to be a Prey to those who lie in wait for them, and to many dangerous and hurtful Lusts. The first Care therefore of a Parent should be, to procure God's Blessing on himself and them, by leaving them nothing but what is fairly and honestly gotten, and then, by Charity to the Poor to sanctifie what remains, which will not only be beneficial to his own Soul, but is the best way to procure a Blessing to all that belongs to him; for there is no Grace has so many Promises annexed to it, as that of Charity. His next Care should be, to place them in such a Station in the World, not always where they may live greatest, or get the most Money, but where they may be most happy, and live the most

most innocently, and may be most likely to do good, and be easie in the World while they live, and go to Heaven when they die.

6. The last Duty I shall mention of Parents is, to Pray for their Children, and that not perfunctorily, and of Course, as is commonly done when they ask Blessing, but seriously and heartily, and with Perseverance, because they always stand in need of it; and effectual, fervent, and constant Prayer will prevail much; it will always prevail for our selves, to procure what is good for us; and is very like to prevail in a Parent for a Child; in whose Welfare he is almost as much concerned as in his own; when we have done all we can for our Children, yet still it is the Grace of God that must govern the Heart. Be sure therefore to teach them to pray for themselves, and do you be urgent with God in their behalf, and even then when you despair of doing good upon them any other way, pray for them, and weep over them, and God is so merciful, that it's very likely that will do at last.

Thus I have done with what I proposed to speak to in the first place, viz. What are the principal Duties of Masters of Families with relation especially to their Children, in order to breed them up in the Fear of the Lord.

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I proceed now in the second place, by some Considerations, to press this matter upon their Consciences.

And here methinks I need not say much; For if natural Love and Tenderness will not prevail in a Case wherein the good of their Children is so much concerned, I don't know what will. 'Tis Love to their Children that makes them take so much Pains and Care to breed them up; to look after them so tenderly in their Infancy, to be at so much Charge and Concern for them through the whole Course of their Childhood and Youth, to watch and tend them in the most nauseous Sickneses, to bear with their Follies and Impertinencies, to toil and labour, to be anxious and solicitous all their Lives, to settle them well in the World, or to leave them something when they die; nay, there are some Parents that will venture to damn their own Souls only to leave their Children Great by ill gotten Goods. And yet, alas! what does all this signify to them, compared to that which I have now been recommending; they may be Great and be Miserable, miserable in this World, and what is worse, Miserable for ever. But if we take Care to give them that good Education I have been mentioning, it will be the likeliest way to make them

them happy here, and to secure a happy State for them in the other World. And yet this may be done with much less pains than what will procure them any considerable Convenience in this World. If you love your Children, then endeavour to do this for them which is like to be the greatest Good you can do them; endeavour to make them good and wise, to be Members of Christ, and Heirs of Heaven, and then it will be well with them let their Condition be what it will here. All Parents cannot leave their Children great Estates, or put them into honourable Employments; but they may all pray to God for them, and to the best of their Power, educate them in his Fear, which is much better than all worldly Greatness.

But I would recommend this Duty to you more particularly from these two Considerations, with which I shall conclude this matter.

1. That to be careful of the good Education of Children, is the best way to have Comfort from them. If our Care have not its due effect, tho' it cannot but be a great Trouble to a Parent to have a Child miscarry, yet, as I hinted before, there will be this Comfort, that it was not our Fault; and therefore God will not impute it to us; but on the other side, if our Care do prove successful, as it's very like it may, if

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rightly managed, there cannot be any greater Comfort in the World; such Children, as being good, will be, of all others, the most dutiful and respectful to their Parents, and more especially upon the Account of the great Care they had of them; and such Children are not only an Honour to God, and an Honour to themselves, but an Honour to their Parents too. *Solomon* tells us, that Children are the *Crown of Old Age*, but good Children are a double Honour to it. Besides, it's a mighty Comfort to a Parent to see a Child take good Ways, to see it like to do well in the World, and live handsomely, but much more, to see it like to live for the Honour of God, to do Service in the World, and to live so here that it may be happy for ever; and I am perswaded, there is not any Comfort in this World so great as such a Child. And careless, negligent Parents little think what Opportunities they neglect of making themselves happy in their old Age, and what Anguish of Soul they treasure up against that time when they will most stand in need of something to comfort them, by neglecting their Children; What a piercing Consideration is it for a Father or Mother to see their Children, whom they love as dear as their own Souls, and who are indeed part of themselves; I say, to see these

these Children good for nothing, but a Shame to themselves, a Shame to their Parents, and Pests of the World; to see them idle, and debauched, and extravagant, or given to any other Wickedness, which makes them scandalous at present, and exposes them to the Wrath of God, and to all the Judgments he has threatned against Sinners: And to consider withall, that if they had done their Duty it might very likely have been better, that they themselves have been the Means of undoing those whom they love most dearly, and that they cannot now reclaim them, or retrieve the precious Opportunities they had of doing it before; these are very cutting Considerations, and if they do not *bring down their Grey Hairs with Sorrow to the Grave*, yet however it will be a melancholy heavy load upon them as long as they live.

The last Consideration I would propose is this, That Parents, who let their Children perish for want of due Care, are answerable to God for their Souls, and for the Mischief they do in the World, which might very likely by them have been prevented; and this is a Consideration should make negligent Parents tremble. And I would desire them to consider beforehand, what they will be able to answer when they must ap-

pear before the great Tribunal of Heaven, and
 the Fruit of their own Body, which perhaps they
 undid by too great Fondness, shall there turn their
 Accusers. This will be an amazing Scene indeed;
 it would be terrible enough to see those whom
 we loved so dearly in such an undone Condition;
 but to see them withall charging us as the Causes
 of their Ruine, and pleading against us before
 God, must needs strike an unspeakable Horrour
 into us. How will it pierce our Souls when we
 shall see them on Christ's Left-hand ready to
 receive the Sentence of *Go ye cursed*, and they shall
 thus address themselves to us. See now what a
 Condition your Neglect of me has brought me to. God
 committed me to your Care, and you took no Care of me
 then, when I could not take Care of my self, but let me
 go on in Sin, and contract such wicked Habits as have
 brought me to this sad State; why did not you instruct
 me better, and ply my Mind when it was tender, with
 the frequent Thoughts of these things we now see?
 Why did not you fright me out of Sin, by the constant
 Representation of this terrible time, and the sad things
 that are to follow? Had you done this roundly and fre-
 quently, I might have been now happy, and needed not
 stand trembling here to receive the dismal Sentence.
 But this is so dismal a Consideration, that I can
 carry it on no further: to conclude therefore this
 Head.

Head in one Word, Consider often that your Children are like to be great Blessings, or great Curses to you. If you take Care to breed them up in the Fear of God, you take a very likely way to make them the Staff and Support of your old Age, your Joy and your Crown, and which is better, the Joy of God and Angels; But if by your Neglect they fall into wicked Courses, they will be a Curse and a Vexation to you, and you will wish a thousand times they had either died young, or had never been born.

I have now done with the general Matter of my Text, which was to shew you the Necessity, and Advantages of a good Education, and the Duties of Parents and others concerned in it. And having done this so largely, there will be the less Necessity for enlarging much upon what remains, the Occasion of our present meeting together; for if there be so great a Necessity of Parents taking Care of the Education of their own Children, it must certainly be a great Charity to do this good Work for those poor Children who either have no Parents, or whose Parents by reason of Poverty cannot do it for them.

To help forward this noble sort of Charity, there have been of late Years in and about this City

City above 50 Schools set up, in which are taught above 2000 Children of both Sexes, many of which are cloathed, and some wholly maintained; and we hear from many parts of *England*, of the pious Zeal of well disposed People in this matter; many Schools are already set up, and we expect daily to hear of more; and if we may judge by the Progress this good Work has made in the Course of a very few Years, we have reason to hope for much greater Success both here and in the Country too.

The Designs of the worthy Persons who have been the Promoters of these *Charity-Schools*, are chiefly these *Three*.

First, And especially, to have the Children instructed in the Principles of the Christian Religion, as it is professed and taught in the Church of *England*.

2. To instruct them in such other things which may qualifie them for honest Employments.

3. Actually to place them out to some Trade, or other way of getting a living, as they shall be enabled to do it by charitable Contributions.

These are the good Designs proposed, which must require a very considerable Expence to carry them on, much more I am afraid than we shall

shall be able to procure, so as to answer all the Necessities of this kind; but however, in so good a Work it must be very pleasing to God to go as far as we can, tho' we can't do all that we would desire; And in truth, I think we have reason to bless God to see such a Readiness in great Numbers of People to contribute toward this, and other Charitable Designs now on foot, notwithstanding the heavy Burthen of Taxes which we at present labour under; that as there are too many who do not abate at all of their Vanity, or their Vices, for the Taxes; so there are many others who think they should abate anywhere rather than in their Charity. I hope we may look upon this as a good Sign that God still intends Mercy for us; that tho' there be a great deal of Wickedness among us, yet there are with all many good People in all parts of the Nation, who have a Zeal for the Honour of God, and the Good of Souls, who love good Designs, and do not spare either their Money, or their Pains, to carry them on. But to return, and consider more particularly that charitable Work about which we now meet together.

And indeed, I scarce know any sort of Charity that is like to be so many ways beneficial as this is. This is in the first place a great Charity to
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the Souls of those poor Children that have by this means the Benefit of good Instruction, of being taught early the Principles of their holy Religion; which tho' it may not have always that good Effect we desire to see, yet it is the likeliest and the best way that we can take to make them good Christians in the Course of their Lives; nay, tho' they should, notwithstanding the Pains that has been taken with them, afterwards turn to wicked Courses, yet we are not to look upon that good Instruction, which they had, to be quite lost; for if good Principles are well laid when People are young, those will be like good Seed sown, which may lie buried in the Earth for some time, but will very likely rise again, and bring forth the desired Fruit. There will be something within to work upon the Conscience, which in due time may awake them. There will be a good Foundation for the charitable Admonition of Friends, or Advice of Ministers afterwards. But it is the hardest matter in the World to recover those that were never principled in their Childhood; there is nothing within them to work upon, and they may afterwards hear Sermons all their Lives without either understanding or minding of them; and therefore when such People leave any Vice they were guilty of, it is generally but leaving one Vice

Vice for another; the Vices of Youth it may be for the Vices of Manhood, Prodigality and Luxury for Cheating and Knavery; they may leave the Vices of Youth as that leaves them, but seldom leave the Spirit of the World as long as they live in it. Or if they do chance, by God's Blessing, to be quite recovered from their wicked Courses, yet they hardly ever recover the Loss of being well formed in their Childhood; their Religion will still partake of that defect, and be rather a general Amusement upon their Minds, or a blind Superstition, than a wise sett of Principles which shall have a settled and regular effect upon them.

Upon all these Accounts you see what a great Charity this is like to be to the Souls of those poor Children; and I hope I need not use any Arguments to Christians to perswade them, that what good we do to their Souls is the greatest Charity we can do for them.

But then in the *Second* place, that other part of fitting them for honest Trades or Employments, and afterwards placing them out, is, in its way, as great a Charity to their Bodies, and perhaps their Souls too. The common Charities that People give are only the Relief of a present Necessity, and the Persons to whom they give them are perhaps on the Morrow in as much want as ever.

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But this is a Relief for their whole Lives, if they will but be diligent and industrious ; and takes them once for all out of the uneasie State of Want, and dependance upon other People, and places them in a way of comfortably providing for themselves, and it may be, in some time, of being charitable to other People ; besides the great Advantage of being put out of the Road of all those Temptations to which Want, and Beggary, and Idleness, expose People ; and being put into a State of honest Industry, which, with good Instruction going before, is very likely to make them honest, industrious, and useful Men.

And this suggests another Consideration, That this will be a great Charity to the Publick, as well as to the particular Persons. The great Riches of any Nation flow from the industrious and working Hands in it ; 'tis these that carry on the variety of useful Arts and Manufactures, that make Riches flow in upon any People ; and therefore whoever takes People out of an idle, vagrant State, or prevents their being in such a State, and puts them in a way of Work and Industry, is a great Benefactor to the Publick.

To conclude then this whole matter, I would in the first place address my self to those worthy
Persons

Persons who have been the chief Managers of this good Work, whether as *Trustees*, or any other way; What I have to desire of them is, that *they would not be weary in well-doing*, but persevere with the same Zeal and Integrity wherewith they have undertaken and carried on this Work so far. The Truth is, the whole Success of the matter is like to depend upon this; for if the World sees a publick Spirit in the thing, if they see the Children well instructed, and well looked after, and the whole managed with Care, and Integrity, Charity will not be wanting. The great danger therefore is, least your Zeal should cool in tract of Time, and things fall into a loose and careless Management, which, if it happen, will not only hinder any further Progress, but quite Spoil the whole Design. I would not here make any Complaint of the Neglect, or ill Management of publick Charities; some have complained of it, and given it as a Reason why they would not leave any thing behind them to publick Uses: It is a deal of Pity that the least Umbrage of an Excuse should be given Men for the neglect of so noble a Virtue as Charity; And I may very well apply to this, the Words of our Blessed Saviour upon another Occasion, *Wo be to them by whom these Offences come*; They certainly will

have much to answer for, who do by their neglect prejudice People against that which may be so much for the good of their own Souls, and the Advantage of the World; And on the other side, there are very few ways whereby we can do God and the World more Service, than by undertaking such Trusts as these for God's Sake, and managing of them with Diligence and Integrity: This is very proper Work for those, who, by the ease of their Fortunes, or other Circumstances of Life, are freed from the Necessity of spending all their Time in their own private Affairs: And methinks this should be good Diversion for them at some of their idle Hours; I am sure it is much more innocent Diversion, and what will be in the end more Satisfaction to them, than those in which Men too often spend their idle Time. But especially this will be very proper work for those who have been serving themselves in the World a great while; it is very fit that, at least before they go out of the World, they should think of doing God some Service, and not let the whole Work of their Lives be only for themselves and their own Families.

I would now in the last place address my self to all those who are able to help forward this good Work by their charitable Contributions.

Who-

Whoever reads the Scriptures cannot but know, that Charity is one of the greatest Duties of the Christian Religion; That our Saviour Christ has set before us a very Noble Example of Charity, especially to the Souls of Men; And that of all Virtues this is the likeliest to procure the Blessing of God to our Selves, to our Souls, and to our Bodies, to our Estates, and to our Children, and to every thing that belongs to us: But I hope I am speaking to those who need not now be informed how great a Duty Charity is; And I cannot but hope that I have already sufficiently shewed, that what I am recommending is one part of Charity that does very well deserve our Care and Consideration, I must therefore now leave the Matter upon your Consciences. As for those who have no Children of their own, they may afford to be more liberal, as being free from the Charge of Maintaining and Providing for a Family; Providence seems to put the Children of the Poor more immediately under their Care, to which they have this further Encouragement, that for a little of what they have, and which they themselves do not much want, they may have the Prayers of those poor Children for whom they do this great Kindness, and who may in time come to be good Men, or Women, and do God Service in the World.

As

As for those who have Children of their own, they cannot indeed spare so much as the others may; tho' I doubt that the pretence of Children is often made an excuse for want of Charity further than it should be; But of all Persons, those who have Children themselves, should have the most tender sense of this sort of Charity; The natural love which they have for their own Children should suggest thoughts of Charity for those of other People, which want the Blessings which theirs enjoy: In a word, it may be that a little laid out with a compassionate sense of the Wants of these poor Creatures, may bring the Blessing of God home to their own Families, and make what they do for their own Children more successful, as the want of it may bring a blast upon all their good Endeavours for them: God may perhaps in this Case measure to you by the same Measure you mete to other People; and therefore since you cannot but be sensible, that when you have done all you can for your Children, it will signifie nothing, unless God gives a Blessing to it, I hope that among other Methods you will take this, to endeavour to procure it for them; And God grant that it may prove successful.

F I N I S.

An ACCOUNT of the METHODS
Whereby the
CHARITY SCHOOLS
HAVE BEEN
Erected and Managed,
And of the Encouragement given to them.

Together with
A PROPOSAL of Enlarging their Number, and Adding
some WORK to the Childrens Learning, thereby to
render their Education more Useful to the Publick.

IT is manifest and must be own'd, That a Christian and useful Education of the Children of the Poor is absolutely necessary to their Piety, Virtue, and honest Livelihood.

'Tis also as plain and evident, That Piety, Virtue, and an Honest Way of living, are not only of absolute necessity to their Happiness both *Here* and *Hereafter*; but are necessary also to the Ease and Security of all other People whatsoever: In as much as there is no Body, but may stand in need of their Help, or be liable to receive Injuries from them.

But that which ought more especially to be the beginning, and end of Christian Charity, is the Glory of God, and the Good of Mankind. And these great and most desirable Ends cannot be by private People more Universally and effectually secured, than by contributing to the Christian Education and useful bringing up of the Poor.

Therefore there having of late been several Schools called Charity-Schools, erected for that purpose, namely, *For the Education of*
F *Poor*

Poor Children in the Knowledge and Practice of the Christian Religion, as profess'd and taught in the Church of England; And for teaching them such other Things as are most suitable to their Condition; it may be of Use to give a short Account of them, and to shew How they have been erected and managed: That other People seeing the Practicableness, as well as Charity and Usefulness thereof, may be moved to encrease the number of them.

These Schools have been sometimes proposed by the Minister, to some of his Parish; and sometimes by 2 or 3 Persons of a Place, to the Minister of the Parish, and such others as they thought would joyn with them. And when 4 or 5 had agreed thereon, their Way was to express, in a few Lines, the Necessity and Usefulness of the Design on a Roll of Parchment, and subscribe thereto such Sums as each of them thought fit to pay yearly (during Pleasure) towards the Charge, and generally the Minister subscribed first. And the Design thus set on Foot, they shew'd the Roll to others, and these to others, who subscribed also as they thought fit. So that when the Design became pretty well known, it commonly met with so good Success, as the Subscribers have been able to set up a School in about 7 or 8 Months time. After a competent Summ of Money subscribed, the next Thing the Subscribers did, was their agreeing upon and settling certain Rules and Orders for the governing these Schools; for the better effecting the end of the Charity, and easier managing the same, to the satisfaction of all concern'd, and without giving Offence. In many Schools the Orders are to the Effect following.

I. The Master to be Elected for this SCHOOL, shall be,

1. A Member of the Church of *England*, of a sober Life and Conversation, and not under the Age of 25 Years.
2. One that frequents the Holy Communion.
3. One that hath a good Government of himself and his Passions.
4. One of a meek Temper, and humble Behaviour.
5. One of a good Genius for Teaching.
6. One who understands well the Grounds and Principles of the *Christian Religion*, and is able to give a good Account thereof to the Minister of the Parish, or Ordinary, on Examination.
7. One who can write a good Hand, and who understands the Grounds of Arithmetick.
8. One

8. One who keeps good Orders in his Family.

9. One who is approved by the Minister of the Parish, (being a Subscriber) before he be presented to be Licensed by the Ordinary.

And here it may be noted, That it will be advisable for any new-elected Schoolmaster, to consult with 4 or 5 of the present Schoolmasters of these Schools, for the more ready Performance of his Duty. And it is recommended to them to communicate to such new-elected Master, their Art and the divers Methods of teaching and governing their Scholars, used according to the different Capacities, Tempers, and Inclinations of the Children. And moreover it will be convenient, that such new-elected Master have Liberty on certain Days to see and hear the present Masters teach their Scholars, and upon Occasion to be assisting to them in Teaching; that such new Master may thereby become yet more expert and better qualified for the Discharge of his Office. The due and faithful Execution whereof, as it is a matter of very great Importance: so it does deserve much Commendation, and may hope to meet with a proportionable Encouragement.

II. The following Orders shall be observed by the Master and Scholars, &c.

1. The Master shall constantly attend his proper business in the School, during the Hours appointed for teaching, viz. from 7 to 11 in the Morning, and from 1 to 5 in the Evening, the *Summer* half-Year: And from 8 to 11 in the Morning, and from 1 to 4 in the Evening, the *Winter* half-Year. That he may improve the Children in good Learning to the utmost of his Power; and prevent the Disorders that frequently happen for want of the Masters Presence and Care.

2. To the End the *Chief Design* of this School, which is for the *Education of Poor Children in the Knowledge and Practice of the Christian Religion*, as profess'd and taught in the Church of England, may be the better promoted; The Master shall make it his chief Business to instruct the Children in the Principles thereof, as they are laid down in the *Church Catechism*; which he shall first teach them to pronounce distinctly, and plainly; and then, in order to practise, shall explain it to the meanest Capacity, by the Help of *The whole Duty of Man*, or some Good Exposition approved of by the Minister: And this shall be done constantly twice a Week: that every Thing in the Catechism may be the more perfectly

fectly repeated and understood. And the Master shall take particular Care of the Manners and Behaviour of the poor Children. And by all proper methods shall discourage and correct the beginnings of Vice, and particularly *Lying, Swearing, Cursing, taking God's Name in Vain, and the Prophanation of the Lord's-Day, &c.* at the same time minding them of such parts of the Holy Scriptures and of the Catechism, where those Things are mentioned as forbidden by God, and the contrary Things as commanded. Whereby the Children may the better remember and understand the use of the Holy Scriptures, and their Catechism, and learn to govern their Lives thereby. And in general, the Master (in the Business of Religion) shall follow the Directions of the Minister.

3. The Master shall teach them the true Spelling of Words, and distinction of Syllables, with the Points and Stops, which is necessary to true and good Reading, and serves to make the Children more mindful of what they Read.

4. As soon as the Boys can read competently well, the Master shall teach them to write a fair legible Hand, with the Grounds of Arithmetick, to fit them for Services or Apprentices.

Note. The Girls learn to read, &c. and generally to knit, their Stockings and Gloves, to Mark, Sew, make and mend their Cloathes, several learn to write, and some to spin their Cloathes.

5. The Master shall bring the Children to Church, twice every Lord's-Day and Holy-day; and shall teach them to behave themselves with all Reverence while they are in the House of God, and to joyn in the Publick Services of the Church. For which purpose they are always to have ready their Bibles bound up with the Common-Prayer. When any number of the Children can say the Catechism, the Master shall give notice thereof to the Minister, in order to their being Catechised in the Church.

6. The Master shall use Prayers Morning and Evening, in the School; and shall teach the Children to pray at home when they rise and go to Bed, and to use Graces before and after Meat. These Prayers to be collected out of the Publick Prayers of the Church, or others to be approved of by the Minister.

7. The Names of the Children shall be called over every Morning and Afternoon, to know whether they come constantly at School Hours: and if any be missing, their Names shall be put down with a Note for *Tardy*, and another for *Absent*. Great Faults,

Faults, as Swearing, Stealing, &c. shall be noted down in monthly or weekly Bills to be laid before the Subscribers or Trustees every Time they meet, in order to their Correction or Expulsion.

8. The Master shall not suffer the Children to break up above three Times in the Year, at the usual Festivals, and by no means during *Bartholomew-Fair*; for fear of any harm by the ill Examples and Opportunities of Corruption at that Season

The Children at Cambridge are not to break up at Sturbridge-Fair time.

9. This School being only designed for the Benefit of such Poor Children, whose Parents or Friends are not able to give them Learning, the Master shall not receive any Money of the Childrens Friends at their Entry, or Breaking-up; or upon any other pretence whatsoever: nor shall the Master teach any other Children besides the poor Children of this School, but shall content himself with his Salary upon pain of forfeiting his Place.

10. That the Parents be put in mind to take particular Care of sending their Children clean wash'd and comb'd to School, least otherwise they be offensive there: and that they be frequently exhorted to give them good Examples, and keep them in good Order when they are at home.

11. The Children shall wear their Caps, Bands, Cloaths, and other Marks of Distinction every Day, whereby the Trustees and Benefactors may know them, and see what their Behaviour is abroad.

III. That the Subscribers meet at the School-house every first *Wednesday* after every Quarter Day: and what shall be agreed on at such Meetings by the majority of the Subscribers then present, shall be observed; of which Meeting every Subscriber shall have Notice.

IV. A Treasurer and six Trustees shall be annually chosen, out of the Subscribers, on the *Wednesday* in *Easter-Week*, who with the Minister, shall have the immediate Care and Government of the said School, and shall Report the State and Condition of the same, at the said Quarterly Meetings of the Subscribers.

V. The Treasurer shall keep a fair Account of all Receipts and Disbursements, for the view of all the Subscribers and Others, who may desire to know how the Monies are disposed of.

VI. The Treasurers Account shall be perused, examined and passed by the Subscribers twice (or oftner) in the Year, at their Quarterly Meetings.

VII That:

VII. That these Orders may be punctually observed ; It is appointed that they shall be fixed up in some convenient Place of this School, and shall be publicly read over at least 4 Times in the Year, at the Quarterly Meetings of the Subscribers, before any Business be entered upon.

The Method of Choosing the Trustees for the management of these Schools has been various. In some Places the first Proposers being approved and desired by the rest, have taken upon them the continual Trouble of the said Trust ; In other Places, 7 or 12 Subscribers who were thought most likely to attend the Care, have, at a yearly Meeting, been appointed Trustees for one Year, by the majority of the Subscribers, (together with the Minister, who is always a Trustee ;) and then others were to be chosen in their stead.

The Children also have been taken in by different Methods ; but commonly the Subscribers (where the number hath been large) have drawn Lots, which of them should put in a Child at the first opening the School ; and afterwards (on vacancies) they presented or put in Children by Turns. But always before the Children were admitted, they examined whether they were real Objects of Charity, and also otherwise qualified in respect of Age, and place of Habitation, &c.

When the Subscriptions in any Place have not been sufficient for the Teaching and Cloathing of the number proposed, the Minister hath been pleased to Preach, (or allow to be Preached) in some Parishes yearly ; in others quarterly ; in others monthly ; a Sermon or Lecture exhorting to this Charity. And the Contributions which have been collected at the Church-Doors afterwards, have been considerably Larger than what have been usual to any other Charity. And this hath proceeded (as it should seem) in some part from the Auditories Observation, of the visible improvement of the Children in ready answering at their Catechism, and joyning in the Common Service of the Church. These Encouragements, together with other private Contributions, as Gifts and Legacies, which have been bestowed on many of the Charity-Schools, did dispose the Persons concerned for the School in *St. Margaret's* Parish in *Westminster*, to improve the Education of the poor Children therein by adding *some Work*. And a Proposal being made to the Church-Wardens, they agreed to let the Trustees have a large House belonging to the Parish Rent-free for 7 Years, and to let them have as many of the Parish Children

Children (with the usual Pensions they give to their Nurses) as the Trustees would undertake to maintain and employ with Work. Whereupon the Trustees took in the 50 poor Boys belonging to the Charity-School, and at several times since 50 more Boys and Girls upon the Parish-account, and have set them all to work, some to *Spinning* of Wool, others to *mending* and *making* of *Shooes*, others to *Sewing*, *Knitting*, &c. And the Income of the Charity and their Earnings have been sufficient to find them Diet, Lodging, and all other Necessaries, with an Overplus of some small matter towards a Stock, which is much wanted to put the said Children out Apprentices, and to find them some small Matter (after a diligent and faithful Service) to begin with in the World; as is much to be wished, if it please God this Charity do so far prosper.

The forementioned Example of *St. Margarets* Parish, is about to be followed in some other Parishes, particularly in those of *St. Giles Cripplegate*, *St. Clements Danes*, and *St. Andrews Holbourn*; whereby it is hoped, that the Children being thus inured to Labour will be better fitted (both Boys and Girls) to be put out as Servants or Apprentices.

But after all, it must be own'd, that notwithstanding the number of the Schools and the Methods aforementioned for the Education of the Poor, whereon is daily bestowed much pious Care, and great Expence: there are at present (and will be till the Poor shall be Reformed by a better Education,) more poor Children in divers Parishes, than the richer Sort of the Inhabitants are able to Educate, and much less able to set to work, which requires some considerable Stock. And therefore among the divers charitable and pious Designs, that are at this time on foot, and prosecuted (with much Success) by People of all sorts and Conditions, *Zealous of Good Works*, this present Design hath been proposed and set forward as a kind of Charity very necessary, and much wanted. To which may be added, that these Schools are such a kind of Charity, as we have the greatest Reason to hope will (with God's Blessing) bring forth in due season the kindly Fruit of good Living, especially in those Places where the Magistrates do (as our Church prays they may) *truly and indifferently minister Justice to the Punishment of Wickedness and Vice*; whereby the poor Children may be defended and guarded (in great part) from the Evil of bad Examples; and be more safe, by having many Temptations removed out of their Way.

The

The present State of the CHARITY-SCHOOLS in and about
London and Westminster, and within Ten Miles thereof.

May 25. Anno Domini, 1704.

Charity Schools in the Parishes of	The Num- ber in each place.	For Boys.	For Girls.	Voluntary Subscripti ons, about p. Annum	Collecti- ons at Sermons about p. Annum.	Gifts to each School from the begining	Boys & put out prentice from the begining
St. Alphage	1	50 Caps & Bands		111	1.8	9l. 9 s.	
St. Andrews Holborn	3	50 Cl.	90 Cl. 10 of em sett to work	194	82	10	16 B.
St. Ann Westminster	2	50 Cl.	30 not	113	136	73	14 B.
St. Botolph Aldersg.	1	50 Cl.		46		15	5 Boy
St. Botolph Aldgate	3	62 Cloath'd	80 Cl.	122	36	29	40 B.
St. Botolph Bishopsg.	1	20 Cl.			30	2l. 10s.	
Brentford, Middlesex	1	30		38			
St Clement Danes	2	50 Cl.	30 Cl.	120	40	20	12 B.
Deptford in Kent							
St. George Southwark	1	50 not		20	10		14 B. Day-L
St. Giles Cripplegate	4	128 Cl.	60 not	90	32	40	10 B.
St. Giles in the Fields	1		40 not	40			12 G.
Greenwich in Kent	1		30 Cl. and set to work.	60			A Child. of Coles p. Ann. & 100
St. Helens Bishopsgate	1	20 not		16	32	10	2 B.
St. James Clerkenwel	2	60 Cl.	21 Cl.	100	30	2l. p. Ann. for ever.	12 B.
St. James Westminster	2		63 Cl.	124	75	300	12 G.
St. John Wapping	1	30 Cl.			35	74	12 B.
St. Katherine near the Tower	1	50 Cl.		70	6	12	24 B. Ann. ees and
Lime House Stepney	2	6 Cl. set to work and wholly maintain'd	10 Cl. set to work and wholly maintain'd	84		294	
Lewisham in Kent	1		30 not	20			

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